A LETTER of QUERIES

To the *Popish Brethren* of the

ASSOCIATION.

Mutemus Clypeos Danaûmq; *insignia nobis*
Aptemus. Dolus an Virtus Quis in Hoste requirat? Virgil.

YOU cannot imagine [*Honourable Associators*, for so I must call you, since some body has been pleased to write you, *Knight* and *Burgesses*, &c. in the Head of his Paper, tho' to bring in the business, he might as well have call'd you *Traytors* and *Rebells*:] You cannot imagine how heartily the *Pope* laugh'd at the first perusual of your *Association*, when it arrived at *Rome*, and how mightily it tickl'd the Cockles of the Old Man's heart, to see it drawn so exactly to his mind. He was never in so merry and blith a humour in all his Life; and it was very remarkable, that the *Antient Gentleman* read every sillable and *Iota* on't over and over again, without putting on his *Spectacles*, when he has not done the like these many good years. So strangely do some things delight (and even tickle) some People, that the very conceit of 'em can make the Bloud circulate much more fast and briskly, than it used to do; can make a Decrepid Bald Man as frolicksom and airy as the best Youngster of them all, and can Illuminate the *Eyes* as well the *Mind* of Old Age. Well, the *Holy Father* was resolv'd to weep, and weep he did, for joy; and after some few *Mawdlin* Tears, it was his good pleasure to drop two or three words to the *Red-hatted Sparks* about him: *These are the men for my turn; These will most Infallibly do the business: You may Plot again and again; but when all is done, there is no way like to this, to bring down the stubborn Necks of that Heretical People under my* Toes.

Now, I being inform'd of this t'other day by a Letter I casually lighted on, that came from one of your Correspondents at *Rome*, did wonder very much at the News; and could hardly believe it, till I look'd a little more narrowly into the Draught of your *Association*; and then I began to be pretty well convinc'd, that it was a Damnable and *Jesuitical* Thing, written by some Members of the *Society* towards the advancement of *Popery*, let their Declaration in outward view be never so severe against it. However, I have determin'd with my self to suspend my belief to the afore-mention'd story, till some of you will take the pains to give me better *Intelligence*, or return me your Resolutions to the following *Queres*, which I here present you withal. And,

I. Whether the *Pope* gave you a *Dispensation* and *Absolution* from your *Oath* of *Allegiance*, before you were to enter into this *Association*?

II. Whether 'tis not a meer Cheat and Blind put upon the world, when you pretend so much to Defend the *Protestant Religion*; seeing one of its chiefest Doctrines is, *Obedience to be Civil Magistrate*; and the very entrance into this Combination, *without* and *against* Authority, is repugnant and contradictory to That Principle; And they who act against it, and espouse the *Contrary*, (which is one of the most *discrimanating* Doctrines of the Church of *Rome*) may be presumed easily, not to stick at the *Less*, but to be *Virtually*, and in effect Rank *Papists*?

III. Whether in that place where you say, Lest this Just and Pious Work should by any meane be obstructed or hindred, for want of Discipline and Conduct, &c. you do mean, there may be Impediments in the carrying on; and that it must be a Work of Time, since *Rome* was not built in a day?

IV. Whether by the *Meritorious Works* you aim at, in Delivering His Majesty from His Councils, and in Disbanding His Guards; you expect as high and mighty thanks from Heaven, as they did from the King's Father, who said in the days of *Yore*; *We deserve and expect Approbation, and Thanks from His Majesty in His own due time, for keeping His Evil Councellours and bad Patriots, from putting their hand in His Subjects?* Sc. Protest. 1. Decemb. 1638.

V.

V. Whether *Stephen Colledge* did not excellently well (and with Success) follow that *Popish Aphorisme* of *Machivel*, *to put on the Masque of Religion*; when at his *Tryal* he said, *All the* Protestants *of* England *were concern'd in it*; least he should come into the same cause with *Garnet*, who in one of his private Letters shew'd his Fear, least he should not be Enrol'd in the *Albe* of the *Martyrs*; for that, there were not objected against him any matters of Religion?

VI. Whether this *Association* has not in it's form a near Consanguinity with the *Bloudy League* of *France*, and be not patch'd up out of i's *Holy Reliques*?

VII. Whether you are not like to the Polititians of the *Court* of *Rome*, *Huomini senza pro senza Anima*, Men without Fear of God, or Regard of their own Souls, who, while they strive to advance their Religion; have lost all Religion themselves.

VIII. Whether *Mercenary Forces* do not signify the *Guards* by an *Equivocation*, and the *Exclusion* of the *Duke*, the *Destruction* of *Monarchy*, and *Pulling* down a *Power Arbitrary* in Imagination, the setting up another *Real one*?

IX. Whether your most Execrable *Complot* in Swearing to *Cashеer* all *Arbitrary Sway*, and to Propugne the *Protestant Religion*, and to Destroy the *Duke*, may not very patly be Parallel'd by a wicked Passage in a Book call'd, *The Defence of the* English Catholicks, Chap. 5 '*The Danger is so evident and inevitable, that* '*God hath not sufficiently provided for our Salvation, and the Preservation of the* '*Church and H. Laws, if there were no way to Restrain such wicked Princes*, &c. And then it follows,—— '*The Bond and Obligation we have enter'd into, for the* '*Service of* Christ *and his* Church, *far exceeds all other duties, which we owe to any* '*Humane Creature*; &c.

X. Whether by this *Union* intended to *Disunite Protestants*, you do not take the best way to bring in *Papism*?

Lastly, Whether, by Consequence the *New Abhorrers* of the *Association*, do not likewise in that, *Abhor* and *Detest* Popery?

And now, Gentlemen, If any Member of you will answer these *Interrogatories*, by way of clearing your selves from the Scandal of a Pack of *Popishly-Affected* Persons, I shall look upon my self so far oblig'd to you; as either to Answer your Answers, or to propose some New Doubts to *You*, or to that same *Ignatius Loyola*, who may be as good at Expounding, as making of Riddles; and whom some Mad People follow with such a *Precipitate* and *Blind Obedience*, as only befits them, whom the *Devil drives*. But better things are now hop'd from you, since you could not but see very lately the Fact of all *Rebels* in the Resemblance of the *Old Covenant* and *New Association*, consumed by the *Flames*. The descent to *Hell* is very easy, and *Ignatius*, though he may Limp and Halt never so much, may get thither timely enough to come to the *Roast-meat*.

Some of your own *Popish* Authors say of him, *Satis constat eum in Pueritiâ, Profanos admodum hausisse Spiritus*, certain it is, that in his Childhood he drew in very Prophane Spirits; and that, *in Adolescentiâ, Militiæ ac Vanitati sese dedit*, in his Youthful years, he betook himself to Wars and Vanity, being of a *Desultorius*'s Disposition, and ready to serve any Party, that could pay best. But at *Pompeiopolis*, being Strenuously ingag'd in Battle; his Leg was sorely wounded, and it turn'd to a very good Account, for *accepto hoc Luculento vulnere ad Deum conversus est*, having received this huge wound, he was Converted to God, letting out of it all his sinful Bloud: And using ever since a *Tap-stilt* to support his Body, he has walk't so Firmly with God, as he is become the Founder and General of a most *Sacred* Society; though still some think this Walking is only *an Halting between God and* Baal *and running Crooked courses*, as *Israel* did in the days of *Elias*. However let him go *how* or *whither* he will, The *Popes blessing* ever-more go along with him.

T. M.

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